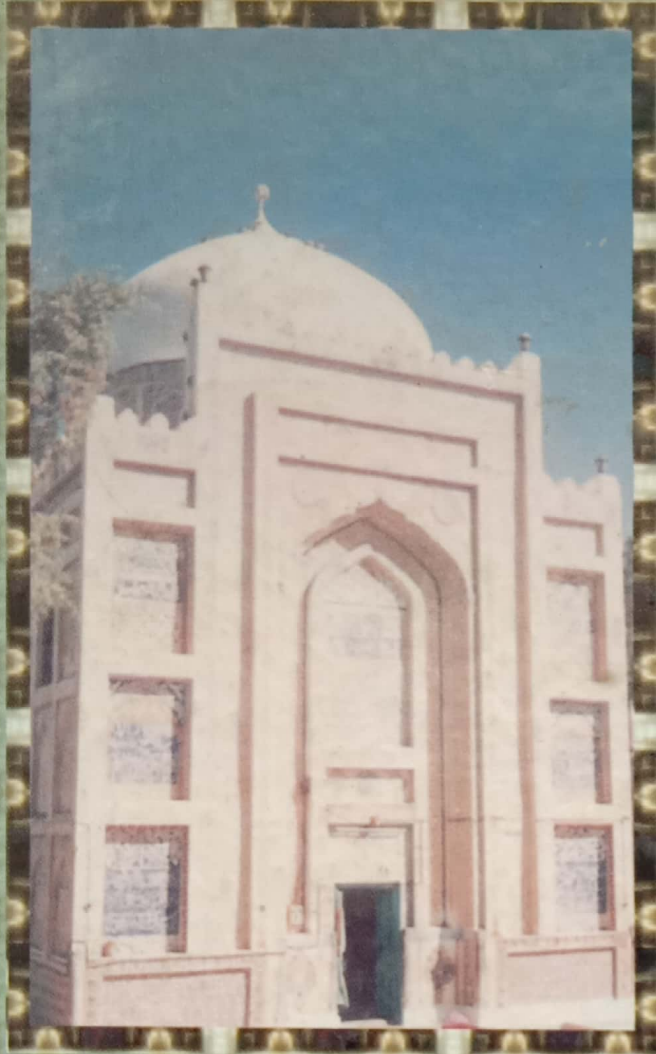


Hazrat

# Qazi Ahmad

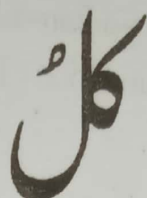
*Qudus Sarhu*



**HIS  
SUCCESSORS  
AND  
PROMINENT  
DEVOTEES**

Hazrat Sultan-ul-Aulia (Q)  
Foundation (Regd)

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL



Hazrat  
**Qazi Ahmad**

(Qudus Sarhu)

*His Successors And  
Prominent Devotees*

BY: K.B. ARBAB

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Hazrat Sultan-ul-Aulia (Q)  
Foundation (Regd)

FIRST EDITION

ON THE OCCASION OF SEVENTH DEATH ANNIVERSARY  
OF HAZRAT RAHIMEE BADSHAH PIR HAJI FAIZ  
MUHAMMAD QURESHI (Q), EIGHTH SAJJADAH NASHIN  
OF DARGAH AALIA LUARI SHARIF,  
ON JAMADI-US-SANI 18, 1423 AH./AUGUST 28, 2002 AD.

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## FOREWORD

**H**azrat Qazi Ahmad Qureshi Dimmai (Qudus Sarhu) was one of the most eminent deputies of Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman Siddiqi Qureshi (Qudus Sarhu) of Luari Shairf. It was him, whose followers spread Islam far and wide, with great emphasis on permanent remembrance of Almighty Allah.

Mr. Khuda Bux Arbab has yet again come up with an edifying literature, this time about my reverend elders, Hazrat Qazi Ahmad (Q) and his successors. He has also included some chapters about many a devotee of Dargah Hazrat Qazi Ahamd. Earlier, he has contributed to the Sufi literature with a book 'Saints of Luari Sharif and Their Predecessors'. He and his colleagues, who have endeavoured to make publication of this book possible, deserve all the appreciations for this noble work.

Biographies of these Sufis are not mere pastime perusal. Instead these provide for a sound basis to build human character, thus creating a true Islamic society based on principles of justice and equality. This reading also enables people to stay steadfast on the 'True Path' and makes us among those upon whom Allah showers His blessings.

This is, therefore, always an extremely venerable reading. I pray, Almighty Allah may grant His best of blessings to all the readers and keep us on His Path. Ameen.

Pir Muhammad Sadiq Qureshi  
Pir of Luari Sharif





## PREFACE

This book is in continuity with my earlier book, 'Saints of Luari Sharif and Their Predecessors'. It is about Hazrat Qazi Ahmad Dimmai (Qudus Sarhu), an eminent deputy of Hazrat Sultan-ul-Aulia Khwaja Muhammad Zaman Siddiqi Qureshi (Qudus Sarhu), his successors and his disciples, who spread the Naqshbandia Order all over the Subcontinent and beyond.

It is a fact that one book cannot encompass full details of the services of Naqshbandi Sufis towards the spread of Islam and reforming the society. I have rather attempted to restrict myself to some basic information about them.

Here, I must admit my limitations of English language as well as Sufi jargon. And despite of my best efforts, there might be some errors in translating Sufi parables. I look forward for a word of advice from the readers and open to all suggestions.

I'm thankful to all my friends and well-wishers, whose support and guidance made the publication of this book possible. I would like to particularly mention Mr. Muhammad Adam Ishaqani, Mr Abdul Sattar Ishaqani, Mr. Faiz Muhammad Memon and Mr. Kamil Siddiqui for lending me a helping hand.

My humble gratitude to Hazrat Pir Muhammad Sadiq Qureshi, the Sajjadah Nashin of Dargah Aalia Luari Sharif and Dargah Hazrat Qazi Ahmad (Qudus Sarhu) and Chairman, Hazrat Sultan-ul-Aulia (Q)

**Hazrat Qazi Ahmad (Q)**

Foundation (Regd), whose favours give me confidence that this book, though small in size, will be a great help for the truth-seekers.

K. B. Arbab

## **KNOWLEDGE OF TASAWWUF**

**I**n the Preamble of Luari Ja Lal, by Dr. Gurbakhshani, the Sixth Sajjadah Nashin of Dargah Luari Sharif, Hazrat Imam-ul-Arfeen Pir Haji Ahmad Zaman (Q) writes:

“The knowledge of Tasawwuf is of the greatest glory; due to its blessing, (as because of the blessing of Tasawwuf) all kinds of distresses and difficulties in this world and in the hereafter are eliminated and salvation is achieved.

“By the prayer, intention and attention of an erudite of this knowledge i.e. perfect saint, hundreds of thousands of creations achieve the supreme bounty of salvation in both the worlds, and by his sublime attention innumerable sufferings of the living being are alleviated and by his blessing limitless bounties and mercies are bestowed. It is the miracle of this knowledge that change in the fate takes place and the affairs of this world and the hereafter, which seem impossible to human sagacity, become possible and easy. It is imperative for each and everyone to acquire this sacred knowledge and solicit this learning.

“By the sacred knowledge of Tasawwuf, the human being acquires the destination of Qurb (divine proximity) and reaches the sanctified world. It is said in Hadith Qudsi: ‘Noble saints are extremely near and close to and in communion with Almighty Allah and except their Lord, the Creator, no one knows their gradation and dignity.’ It is (stated) in the Hadith Sharif:



## **Hazrat Qazi Ahmad (Q)**

'Provision of sustenance and showering of rain are due to the beloved of Allah.'

"This knowledge of Tasawwuf is acquired through two means:

"(1) A true seeker, with utmost attention should acquire physically the knowledge of Tasawwuf from a perfect spiritual guide and should act according to his guidance and precepts. Or, those, who are known as guides and preachers (Allaihim-ur-Rehmat-Wa-Rizwan) of this knowledge, he should read attentively biographies, life-sketches, precepts and sayings of these noble saints (Qudus Sarahum) and should remember life events of honourable saints and whatever directions and admonitions are given by them for the novice, he should strictly adhere to those with courage; and,

"(2) The second mean purely depends upon the Divine Grace and His Benevolence in which there is no physical need of spiritual guide, teacher or any book to seek guidance from. It is (stated) in Hadith: 'My Lord taught me and then my knowledge became perfect.' It is also (stated) in Hadith Sharif: 'The knowledge of firsts and lasts is known to me.' Ostensibly, the Holy Prophet (Peace Be Upon Him) was unlettered and many noble saints are known as uneducated and without any physical association, they, spiritually, reached the supreme stations.

"The availability of the savant of the knowledge of Tasawwuf is a matter of great fortune and such pious personalities, who have the knowledge of spiritualism are rare, besides, to reach the excellence without acquiring a guide is also not possible, therefore, by perusing the life accounts of noble saints and biographies of pious persons and paying due attention to their life accounts, one gets ample guidance to the secrets of knowledge of Tasawwuf and lights and beneficences are irradiated on the heart of the seeker."

[Luari Ja Lal]

## RESPECT FOR THE SPIRITUAL LEADER

Sufism lays great stress on the respect for the spiritual leader – the Murshid. A letter written by Hazrat Shah Madani (Q) to his son Hazrat Imam-ul-Aulia (Q) amply emphasises the reasons and spirit behind this admonition. Following are the excerpts from the letter:

“The sight of kindness of Hazrat Rehmatul-lil-Aalamin (Merciful for all the Worlds P.B.U.H.) is the same upon all the saints of the world and this son (Hazrat Imam-ul-Aulia (Q). Diffidence is negligence to you. Absolute destination will be achieved if negligence disappears from the midst. See! The sight of favour, besides its own kindness and mercy, is enough, rather more than enough, logic of the obedience of this (my) son. A seed from Transcendent Entity, which is Divine Reality that is Actual Entity, has been planted in your soul, during implanting Tawwajjah (commandment), which is from the Status and Depths of the Entity. That seed will not go waste. Though, today you do not understand it because of negligence, but a flame of Real Fire gives the colour of inferno to the mound of twigs. The Noor that has been endowed in your heart be sought in meditation. The appellation of that Indefinite Light is ‘Allah’ to whom you recite.

“Same as, the visage of spiritual guide is the river of that Transcendent Luminance and is the Face of Allah. The visage of the spiritual guide should be assumed as Transcendent Luminance and the meaning of the Appellation of Allah be seen in his (spiritual guide’s) visage. Apparently, the body of the spiri-



tual guide seems but in fact, he has no body. The body of the spiritual guide comes as imagery to the eyes of the seers according to their certitude. The spiritual guide, who has acquired Fana (coalescence into Allah), is invisible and intangible. The Holy Prophet Peace Be Upon Him was seemed like a sun to some of his companions and like a moon to some, due to (their) beliefs and the damned, Abu Jehl, used to say that the worst face (may Allah protect us) is of Muhammad (P.B.U.H.). Thus, this feeling is (everybody's own) convicted visage.

"Allah exalted says: (means) "And you see them that they are looking at you but they have no idea." (Al-Araf – Verse-198).

"And Muhammad (P.B.U.H.), is mortal and sans visage. Same is to the spiritual guide; who has no body. Everybody has his appearance as to their conviction, what he (the seer) takes to home with himself. On the seat of commandment, he has one convicted visage that appears.

"When disciples assaulted Bayyazid Bustami Qudus Sarhu with swords, small daggers, knives, the one who stabbed in his holy face, got his face injured. And the one, who struck his sword on his shoulder, got his shoulder cut off from his body. No harm was done to Bayyazid (Q). That was not the body of Bayyazid, but to the viewers, this body was (their) conviction and Bayyazid was evanesced, therefore, nothing happened to him.

"The face of the spiritual guide is the face of Allah, which should be placed in heart, so that one can live mannerly and respectfully. And respects are four:

**"The first respect:** The first respect is that the spiritual guide, for sure, be assumed and be seen with ownself in his appearance or disappearance and also respects be paid to his unpresent audience. The reality of spiritual guide is the Noor of Allah's Entity, which cannot have portions. And that light is placed in the heart of the disciple at the time of commandment. So (in this way) the spiritual guide is with him and God is with him and the Prophet (P.B.U.H.) is with him, one should be remained respectfully to them by observing modesty. When this virtuous intention and conviction will take place only then the visage of the spiritual guide would accompany him.

**"The second respect:** The second respect is that all attention be



## Respect for the Spiritual Leader

focused on the face of spiritual guide; except his face no heed be paid to anything else. It is not permissible that the disciple's focus is seated in his heart and he, the negligent, settles in exterior milieu (negligence). Diffidence should be observed (from doing this).

(Persian couplet) "The hand of the Pir (spiritual guide) which is invisible to him, is not short. His hand is nothing but the occupation of Allah.

"This is the perpetual heartily recitation of the focus on the face (of the spiritual guide). At that time the entire blessing of the spiritual guide reflects upon the disciple and the disciple becomes exactly (like) the Pir. This is the preamble of Fana-fil-lah (coalescence into Allah).

**"The third respect:** It be considered that all the blessings are emanated from the spiritual guide. Although those blessings, in fact, are proceeding from the Prophet of Allah (Peace Be Upon Him) regardless, the purported knowledge is acquired from other (sources) — whether from Prayers or from worship.

"Though the elegance is in complete manners, (and) that in real sense is all the obvious elegance of the spiritual guide, though may be envy to him (the spiritual guide) but are manifestations of spiritual guide. (This means that) the particles of the elegance of the spiritual guide are appearing in the houses of acrimony (of the heart) and Allah knows the reality.

**"The fourth respect:** The fourth respect is to establish the certitude that the Holy Entity of Exalted Allah is such a hidden treasure that cannot be hinted at, nor it can be named, and in his Exalted Attributions, Entity can't be distinguished. Those revealed down in Maqam-e-Wahdat (status of Oneness) and Attributions are distinguished from the Entity and every attribution, by distinguishing in the chamber of the knowledge of the truth, is known to Allah. That the name of the stature of downward revelation of knowledge of distinguishing the entity has been Haqiqat-e-Muhammadi (blessings attributed to the appellation Muhammad) and that Haqiqat-e-Muhammadi remains forever and by 'Muhammad' and the soul of Muhammad means that 'Holy Entity' that lives forever and that significance of 'Muhammad' first revealed upon Adam (A). The initial Halo of Realisation was Adam and sequence by

## **Hazrat Qazi Ahmad (Q)**

sequence revealed upon prophets and the centre and focus of the halo is the existence of the entity of Muhammad (P.B.U.H.). The dependence of all the haloes are on that entity and half of that halo are the poles of Muhammad's (P.B.U.H.) nation (Aqtab-e-Ummat-e-Muhammad), who own the reality and sense of Muhammad, rather exactly the same as Muhammad (P.B.U.H.) though they are not apostles.

"Khwaja Abdul Ahad (Q) says: 'It is impossible that this house remain vacant. If one leaves, the other will ferment like Mansoor (R).' The example of Mansoor means those who bear Haqiqat-e-Muhammadi. Makhdoom Abdul Rahim (Q) says: 'Definitely, the Erector of both the worlds; (like) the sun in the universe is apparent; sometimes in Adam (A), sometimes in Ahmad (P.B.U.H.) and sometimes in Muhammad Zaman(Q).'

"Hence, this faith should be established that my spiritual guide is the bearer of Haqiqat-e-Muhammadi i.e., Elaborated Entity just like the Entity of Omnireal (Allah) and as Muhammad. After this belief the doors of benefaction will open and without this, it is eradication of thorns."

[Saqal-uz-Zamair]

**HAZRAT QAZI AHMAD  
(QUDUS SARHU)  
AND HIS SUCCESSORS**



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## **HAZRAT QAZI AHMAD (Q)**

**H**azrat Qazi Ahmad (Q) was the direct descendant of Abdul Mutalib, the grandfather of Prophet Muhammad (PBUH). His genealogy, as written by him, goes to Abdul Mutalib through Abdul Mutalib's great grandson Atba bin Abu Akrama:

Following is the pedigree:

1. Qazi Ahmad s/o
2. Muhammad Siddiq s/o
3. Abdus Salam s/o
4. Haji s/o
5. Muhammad Saleh s/o
6. Sabir s/o
7. Haji s/o
8. Ahmad s/o
9. Muhammad s/o
10. Sultan s/o
11. Allauddin s/o
12. Haji s/o
13. Ahmad s/o
14. Hazrat Shaikh Sando s/o
15. Aach s/o
16. Saeenna s/o
17. Ahmad s/o

## Hazrat Qazi Ahmad (Q)

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18. Kankan s/o
19. Dipar s/o
20. Taroo s/o
21. Qatal s/o
22. Kor s/o
23. Nakodar s/o
24. Athrai s/o
25. Paryar s/o
26. Brah s/o
27. Atba s/o
28. Abu Akrama.

This branch of the children of Abdul Mutalib had a long history of marvellous achievements in Sufism. They first arrived in Sindh around Muhammad bin Qasim's era 92 AH or 712 AD. They also spent good times in and around Multan, in sublime association with the Dargah of Hazrat Baha-ul-Haq (RA).

The 21st person of the genealogy, Qatal bin Kor, moved to Bahawalpur and lived there for sometime. Some of his children returned to Sindh and settled in Ahmadan Jo Shehr near Talti (District Dadu, Sindh). Here, exists the shrine of Shaikh Makhdoom Sando, which is a threshold of Divinity. Shaikh Makhdoom Sando was a prominent saint of the 10th century AD. Another prominent saint of this line was Makhdoom Ahmad Sandani. It is recorded in (the book) Tazkara Mashaikh-e-Sewastan that when Makhdoom Ahmad Sando passed away, he bequeathed that his body be kept on a bedding, which itself afterwards would fly to the land of his burial place. On his demise, when his body was prepared for burial it was laid on a bedding, which flew from Talti to Sehwan (District Dadu) and Makhdoom Ahmad Sandani was laid to rest there. Tazkara Mashaikh-e-Sewastan further informs that the funeral bedding of Shaikh Mian Ahmad Sandani landed in Sehwan on Eid day and thousands of people witnessed this phenomenon.

It is said that when the bedding passed by the shrine of Lal Shahbaz Qalandar Hazrat Usman Marvandi, a window at the top of his shrine opened



## **Hazrat Qazi Ahmad (Q)**

with a bang. It is also said that once Qalandar Shahbaz appeared to his disciple's vision, asking him that anyone, who wished to lay floral wreath over his grave must first put that wreath on the grave of Makhdoom Ahmad Sandani. The father of Hazrat Qazi Ahmad (Q) is also buried in Sehwan.

Among the ancestors of Hazrat Qazi Ahmad (Q) all were man of vision and wisdom. People of Sindh had firm faith in their sainthood and piety and gave them great respect.

Hazrat Qazi Ahmad (Q) was born in his native village, Ahmadan Jo Shehr in 1117 AH or 1705 AD. His father, Muhammad Siddiq, was a scholar and a teacher there. Hazrat Qazi Ahmad (Q) got his basic Islamic education from his father. For higher education, he moved to Sehwan and admitted to the school of Makhdoom Abdul Wahid Sewastani. After graduating in religious jurisprudence, he was appointed Qazi-ul-Quzzah (chief justice) of Sindh.

It is said that there arose a dispute over some travail matters among the family of Hazrat Qazi Ahmad (Q). The mediators intervened and they put a rosary and family gold between the brothers and asked them to choose between them. On that Hazrat Qazi Ahmad (Q) took the rosary and bade farewell to his village. He arrived in Dim, a locality between Moro and Sakrand towns of District Nawabshah. He lived in Dim for about 50 years and because of this attachment, he was also known as Dimmai.

Since his early age, Hazrat Qazi Ahmad (Q) followed Qadria Order of Sufism but he could not have full satisfaction as he had wished. Therefore, he travelled far and wide to find a perfect spiritual guide. In his search for the highly exalted saint, he almost spent half of his age. Finally, he decided to go for Hajj. He took a caravan of about 60 people with him and set off for the pilgrimage. In those days, Luari Sharif was on the route of Mandvi port from where the intending pilgrims used to hire ships for Jeddah. The caravan also passed by Luari Sharif and they decided to stay overnight there, before proceeding ahead. In the evening, when Hazrat Qazi Ahmad (Q) was performing ablution for prayers, he caught sight of one of the Dervishes of Hazrat Sultan-ul-Aulia Khwaja



## **Hazrat Qazi Ahmad (Q)**

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Muhammad Zaman (Q), who informed Hazrat Sultan-ul-Aulia (Q) that a man was performing ablution at the pond and seemed to be very sincere and pious. Hazrat Qazi Ahmad (Q), who had already heard a lot about Hazrat Sultan-ul-Aulia (Q), asked for his audience. During the meeting Hazrat Sultan-ul-Aulia (Q) enquired from Hazrat Qazi Ahmad (Q) that to whom he followed? Hazrat Qazi Ahmad replied: "No body." Then Hazrat Sultan-ul-Aulia (Q) asked: "Why you could not find any Shaikh even after that much of age?" Hazrat Qazi Ahmad said: "Wherever I went, I found there's spiritual mass below my knees. How could I follow such a Shaikh. Now, I have seen you and you are the Shaikh above all. I intend to allegiate in your subordination after Hajj." Hazrat Sultan-ul-Aulia (Q) said: "Proceeding to Hajj is a good intention and a good journey, but one should have the capability of being recognised there."

To these words, Hazrat Qazi Ahmad (Q) put off his Hajj journey and decided to stay in Luari Sharif for three months, as Hazrat Sultan-ul-Aulia (Q) had asked him to do. He also asked his companions to stay in Luari Sharif but they decided against and proceeded ahead.

He received the 'Word' for recitation from Hazrat Sultan-ul-Aulia (Q) on very that night. He sat for three consecutive days in meditation and never moved from his seating. In those three days, he was so exalted and purified that Hazrat Sultan-ul-Aulia (Q) allowed him to continue the Hajj journey.

At the time of his departure from Luari Sharif, Hazrat Qazi Ahmad (Q) asked Hazrat Sultan-ul-Aulia (Q): "In Arabia, to whom I shall pay visit to." Hazrat Sultan-ul-Aulia (Q) said: "In these days no one is of your status in the Arab world. Although there is a person in Yemen. He has to deliver his 'Amanat' (the spiritual attainments). For that purpose I was supposed to go but now you are enough. He himself will call on you. Fulfil his wish, if he says anything." Hazrat Qazi Ahmad (Q) also asked: "When Shaikh comes to rescue (of the disciple)." Hazrat Sultan-ul-Aulia (Q) replied: "In the world, in the grave and on the Day of the Judgment."

The Hazrat Qazi Ahmad (Q) left Luari Sharif for Mandvi port. When he reached the port city, he saw his friends in the caravan were still there as

they could not find a ship for the further journey. Later Hazrat Qazi Ahmad (Q) went for Hajj with that caravan.

In the book 'Showknama', in which Hazrat Qazi Ahmad (Q) had recorded his memoirs of the Hajj, he wrote that when he went to visit the Shrine of Prophet Muhammad (PBUH) there sounded a celestial voice: "Mian Ahmad! You are welcome." To that voice many people, whose names were Ahmad, rose. The voice sounded again: "Mian Ahmad! You are welcome." Now some other people rose. For the third time the voice sounded: "Mian Ahmad Dimmai! You are welcome." And this time Hazrat Qazi Ahmad (Q) alone rose, and recognised that this was the blessing, Hazrat Sultan-ul-Aulia (Q) had alluded to that one should be capable of being recognised over their!

In Yemen, Hazrat Qazi Ahmad (Q) arrived in the mosque, Hazrat Sultan-ul-Aulia (Q) had asked him to go. It was Friday and there were preparations for the Juma (Friday) Prayers. All of a sudden an elderly person appeared to him. He was Khwaja Muhammad Ali Dastar, a prominent saint of Qadria Order, and greeted him. All the people present in the mosque were astonished, as Khwaja Muhammad Ali Dastar had long ago abandoned the public life and was confined only to his seclusion. He asked Hazrat Qazi Ahmad (Q) to lead the Prayers, but Hazrat Qazi Ahmad (Q) declined out of courtesy for the host and being a traveller. However, Khwaja Muhammad Ali Dastar insisted and Hazrat Qazi Ahmad (Q) led the Prayers. After the Prayers, Khwaja Dastar took him to his hermitage and told him that he was ordered to form his spiritual attainments in Hazrat Qazi Ahmad's (Q) heart. Khwaja Dastar asked him to sit in another room so that he might deliver his spiritual mass. However, Hazrat Qazi Ahmad (Q) stressed to be seated viz-a-viz Khwaja Dastar in the same room. He was told that the spiritualism of Khwaja Dastar envisaged 'Flaring Attributions' and it blazed any man seated before him. This was the reason that whoever came to Khwaja Dastar to become his disciple got his spiritual attention at a place 40 yards away from his seating. Even though, Hazrat Qazi Ahmad (Q) preferred to be seated face to face Khwaja Dastar. Hazrat Qazi Ahmad (Q) said when the transfer of illumination started his right knee started lifting, which he pressed down with his



## **Hazrat Qazi Ahmad (Q)**

hand. In this way he received the 'Amanat.' Later, Khwaja Dastar asked him to stay overnight saying that he would pass away the next day and Hazrat Qazi Ahmad (Q) would lead his funeral prayers. Hazrat Qazi Ahmad (Q) agreed because Hazrat Sultan-ul-Aulia (Q) had asked him to fulfil if Khwaja Dastar wished for any thing.

Next day Khwaja Dastar passed away and Hazrat Qazi Ahmad (Q) led the funeral prayers and afterwards to his final abode. This event is also narrated by Syed Imam Ali Shah (circa 1212-1282 AH or 1797-1865 AD).

Hazrat Qazi Ahmad (Q) records another incident of the pilgrimage that one day, when he was in his boat, suddenly, a fire broke out. Everybody aboard started crying and shouting, thus creating a fuss. Hazrat Qazi Ahmad (Q), recounting the saying of Hazrat Sultan-ul-Aulia (Q) that the Shaikh comes to rescue in the world, in the grave and on the Day of Judgment, sat in meditation and sought spiritual help of his Shaikh. In no time the fire was put out and all became serene, and the boat peacefully anchored ashore.

The third event of the pilgrimage, he recorded, was, also about the spiritual help of the Shaikh. He narrated that while, he was on foot during his journey to Mecca, he had to stay at a place for prayers. Suddenly some Bedouins loomed upon him. Hazrat Qazi Ahmad (Q) said that though he had no money, but was concerned for his life. So he sought spiritual help of Hazrat Sultan-ul-Aulia (Q). When Bedouins came closer, he offered Salam and the first among the Bedouins reciprocated with Walaikum-as-Salam and passed by him without doing anything. The other Bedouins also followed him one by one and did no harm to him.

After returning from the pilgrimage, Hazrat Qazi Ahmad (Q) spent many years in the presence of Hazrat Sultan-ul-Aulia (Q) and by his sheer favours became the unfathomable ocean of spiritualism from once a thirsty drifter.

About his spiritual attainments, made possible by the guidance of Hazrat Sultan-ul-Aulia, he said: "Once, during the course of meditation, I had a vision that a man locking his hair on his nape. For two, three, days, I tried to remove that image (from my vision) but could not. Later, I came to know that the image was of Allah."



## **Hazrat Qazi Ahmad (Q)**

After being granted permission from Hazrat Sultan-ul-Aulia (Q) for making disciples of his own and accept truth-seekers into the Naqshbandia fold, Hazrat Qazi Ahmad (Q) never treated his disciples miserly. His family background, his literati stature and his spiritual attainments made him known far and wide. He gave Appellation of Allah to millions and many of them became Shaikhs themselves, who further spread the spiritual illumination of divinity to far-flung areas of the world.

There were four most prominent disciples or caliph of Hazrat Qazi Ahmad (Q):

- 1) Syed Noor Muhammad Shah of Khahi Kundha, District Noshehroferoz;
- 2) Makhdoom Abdul Wali of Derbelo, District Noshehroferoz;
- 3) Mian Abdul Karim Khatti, Penghri near Hala District Hyderabad;
- 4) Mian Hussain Shah, Rattar Chhattar, District Gordaspur (India).

Mian Haji Hussain Shah of Makan Sharif, Rattar Chhattar, further propagated the message of Naqshbandia Order. He had numerous caliphs. His one caliph was Imam Ali Shah Kalanuri, Kot Mian Sahib, District Gordaspur, who had following caliphs: Imam Ali Shah Naqshbandi, Makan Sharif; Hazrat Pir Buddhan Shah Naqshbandi Kalanuri, Kot Mian Sahib, District Gordaspur; Pir Sadiq Ali Shah Naqshbandi, Makan Sharif; Pir Lutfullah Naqshbandi; Bahadul Shah Tayyabullah Mashhadi Naqshbandi; Hakim Ahmad Ali Naqshbandi; Mian Khuda Bux Naqshbandi; Hazrat Mian Shagufteen Beg Naqshbandi; Hazrat Maulana Muhammad Azam Naqshbandi; Mufti Muhammad Masood Naqshbandi Dehlvi; Hazrat Syed Anwar Shah Kashmiri Naqshbandi; Hazrat Munshi Ahmad Jan Naqshbandi; Hazrat Maulana Fateh Muhammad Naqshbandi; Hazrat Maulana Noor Ahmad Naqshbandi; Hazrat Maulana Sher Muhammad Khan Naqshbandi; Hazrat Maulana Sher Muhammad Khan Naqshbandi Badakhshan; Hazrat Mian Ata Muhammad Naqshbandi; Hazrat Maulana Rasool Baba Naqshbandi; Hazrat Mian Shah Muhammad Naqshbandi; Hazrat Mazhar Jamal Naqshbandi.

Hazrat Pir Sadiq Ali Shah Naqshbandi had two caliphs, including

## **Hazrat Qazi Ahmad (Q)**

Hazrat Khwaja Amiruddin Naqshbandi of Dharm Kot, District Gurdaspur and Hazrat Shah Mazharullah Dehlvi.

Hazrat Amiruddin Naqshbandi had following caliphs: Hazrat Sani Mian Ghulamullah Naqshbandi Sharaqpur Sharif; Hazrat Syed Muhammad Ismail Shah Kirmanwala Naqshbandi; Hazrat Syed Noor-ul-Hassan; Hazrat Sahibzada Muhammad Umar Naqshbandi Birbil Sharif, District Sargodha; Hazrat Sahibzada Mazhar Qayyum Naqshbandi, Makan Sharif; Hazrat Mian Rahmat Ali Naqshbandi; Hazrat Abul Raza Syed Hakim Ali Naqshbandi, Lahore; Hazrat Haji Abdul Rehman Naqshbandi; Hazrat Alhaj Hafiz Muhammad Ibrahim Shah Naqshbandi.

Shah Muhammad Masood Dehlvi was the descendant of the second Caliph of Islam Hazrat Umar Farooq (R). One of his ancestors, Hazrat Talaluddin Thanesri was a prominent saint of India. He was also a caliph of Hazrat Imam Ali Shah Naqshbandi. His brother in-law Hazrat Ghulam Mustafa Shah of Makan Sharif was Imam and Khateeb of Masjid (Mosque) Jamia Fatehpuri, Delhi during the 1857 freedom movement. After him Hazrat Shah Masood Muhhaddis became the Imam and Khateeb of Delhi and after passage of more than 100 years, the Masjid Fatehpuri Delhi is still under the influence of Hazrat Shah Masood's successors. He had five sons: Hazrat Maulana Muhammad Saeed Dehlvi; Hazrat Maulana Ahmad Saeed Dehlvi; Hazrat Maulana Hakim Abdul Majid Dehlvi; Hazrat Maulana Abdul Rashid Dehlvi; Hazrat Maulana Qari Habibullah Dehlvi; All the five sons were religious scholars. The following six were his caliphs; Hazrat Maulana Munshi Naqshbandi Dehlvi; Hazrat Maulana Muhammad Saeed Naqshbandi Dehlvi; Hazrat Maulana Ahmad Naqshbandi Dehlvi; Hazrat Shah Maulana Muhammad Ruknuddin Naqshbandi Alvari; Hazrat Maulana Imam Abdul Ghafoor Naqshbandi; Hazrat Maulana Hafiz Qamaruddin Naqshbandi.

It is narrated that Sultan Hyder Ali of Maysore was a follower of Shaikh Aali. He requested his Shaikh to pray for him to have a son. So Sultan Fateh Ali Tippu was born. Sultan Tippu gave a grinding stone to Shaikh Aali, who sent that stone to his Shaikh and so on. At last, the stone reached Luari Sharif and is still there.



## **Hazrat Qazi Ahmad (Q)**

Once Hazrat Qazi Ahmad (Q) told Hazrat Sultan-ul-Aulia (Q) that it had been very difficult for gentle people to stay in his village, Dim, because of atrocities of some unscrupulous elements of Khosa tribe. Hazrat Sultan-ul-Aulia (Q) said: "You are of such an esteemed stature that you can build your own village on your own name". Hazrat Sultan-ul-Aulia (Q) also indicated to him the land, where he should build his village. Hazrat Qazi Ahmad (Q) requested for pray for the safety and prosperity of the new village. On that Hazrat Sultan-ul-Aulia (Q) said: "You pray to Allah and I shall say Ameen." Then Hazrat Qazi Ahmad (Q) prayed for the prosperity and peace of the would-be residents of his new village and Hazrat Sultan-ul-Aulia (Q) said 'Ameen'. After returning from Luari Sharif, he bade adieu to Dim and built a new village, initially named 'Ahmad Jo Goth' (Village of Ahmad) some 10 miles north of Dim, which later becomes famous as Qazi Ahmad. Now, this town is the home of some 40,000 residents and a very important centre of learning and trade on the National Highway --the artery of Pakistan's communication.

About the stature of Hazrat Qazi Ahmad (Q), Hazrat Imam-ul-Arfeen Hazrat Khwaja Ahmad Zaman (Q), the sixth Sajjadah Nashin of Dargah Luari Sharif once said: "A follower owes his Shaikh many a favour but sometimes a Shaikh owes his disciple some favours. The line of Luari Sharif is obliged to only two persons: Shaheed Shaikh Abdul Rahim Girhori, who did not let organise a fair on the annual anniversary of Hazrat Sultan-ul-Aulia (Q), as the fairs generate many vices; and Hazrat Qazi Ahmad (Q) because it was his devotion, this line continued further."

Hazrat Qazi Ahmad (Q) passed his remaining days in his village Qazi Ahmad and spent his life in guiding people towards Allah. It was his habit to sit in an open space outside his retreat. Here, once, while brushing his teeth with a twig of neem, he then pushed that twig into the ground. That twig become alive and grown up to a green tree. The tree is still green in the courtyard of his shrine.

Hazrat Qazi Ahmad (Q) passed away on Zil Q'ad 16, 1223 AH or January 3, 1809 AD. He was laid to rest in the space, where he used to give



## **Hazrat Qazi Ahmad (Q)**

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his audience to his followers. Later, a tomb was built over his grave, which is now famous as shrine of Hazrat Qazi Ahmad (Q) and a sublime place of pilgrimage for attaining spiritual blessings of Naqshbandia order.

Hazrat Qazi Ahmad (Q) was succeeded to the Seat of his spiritual institution by his son Hazrat Pir Muhammad Saleh (Q).

## **HAZRAT PIR MUHAMMAD SALEH (Q)**

**H**azrat Pir Muhammad Saleh was born in 1201 AH., circa 1787 AD in Dim. He got his early education from his father and under his tutelage he became a man of spiritualism. In his prime youth, he succeeded his father.

Though, he was a learned scholar of religious sciences and a matchless saint of Naqshbandia Order, he always endeavoured that no one should deem him as a saint. He was adept in 'Malh' (a typical sort of wrestling, popular in Sindh). He regularly arranged bouts in his village. He always challenged wrestlers, who returned victorious in their matches. Besides, anyone who came across him and sought to join his discipline, he also used to challenge him for a bout. Anyone, who accepted the challenge, got soared to the divinity as soon as he was pinned.

This camouflage created doubts in many minds. Even some able caliphs of Hazrat Qazi Ahmad (Q) thought that Hazrat Pir Muhammad Saleh might be a hollow heart. Syed Noor Muhammad Shah Kundhai, was one of them. He once confided Hazrat Pir Muhammad Saleh that he assumed, he had been wrestling with the followers because he lacked enough spiritual power. He offered Hazrat Pir Muhammad Saleh to bestow his own spiritual mass to him so that he may train his followers. Hazrat Pir Muhammad Saleh agreed to the offer and received the spiritual blessings from the caliph of his father. When Syed Noor Muhammad Shah gave over all what he could

## **Hazrat Qazi Ahmad (Q)**

achieve in his whole life, Hazrat Pir Muhammad Saleh said: "Is that all you attained in your whole life? This much I was given by my worthy father when I was in my infancy. I appreciate your sincerity and now whatever you have given to me take that much from me every day till the Day of Resurrection."

It is said that once Syed Noor Muhammad Shah Kundhai brought two persons to him and said that he did not find any ability in his children and he is handing these two disciples over to him for their spiritual training. One of them was Makhdoom Abdul Wahid of Pakho. Makhdoom Abdul Wahid was so exalted by Hazrat Pir Muhammad Saleh that when his tomb was deluged in flood, his body was exhumed and reburied in Abad, (Kandiaro, District Noshehroferoz), those who saw the body of the Makhdoom Abdul Wahid got their hearts started reciting the Appellation of Allah, automatically. And their heartily recitation remained forever.

Hazrat Pir Muhammad Saleh passed away in 1232 AH. circa 1817 AD. He was laid to rest in the shrine of Hazrat Qazi Ahmad (Q). He had two sons and a daughter. His both sons ascended to the seat of Hazrat Qazi Ahmad (Q). His daughter was also very exalted in spiritualism and had the authority to make disciples. She used to give the Word for Recitation to the womenfolk. She is known as 'Wada Sahib' and it has been the tradition whenever floral wreaths are laid over the graves of the pious saints on the seat of Hazrat Qazi Ahmad (Q), a wreath is also laid on her grave.

Hazrat Pir Muhammad Saleh had also a good sense of poetry and style of writing. He authored a book 'Tazkirah Buzrgan-e-Dimmai' and also wrote explanations of Hazrat Qazi Ahmad's book 'Showknama'.

After the demise of Hazrat Pir Muhammad Saleh, his eldest son, Hazrat Pir Abdul Wahid (Q) ascended to the Seat of Hazrat Qazi Ahmad (Q).



## **HAZRAT PIR ABDUL WAHID (Q)**

**H**azrat Pir Abdul Wahid was born in Qazi Ahmad. He got his early education from his father. Later, he graduated from a learned scholar of his time, Maulana Muhammad Amin, who belonged to Rattar Chhattar. Maulana Muhammad Amin was an excellent physician and did the treatment of Hazrat Qazi Ahmad (Q). Hazrat Pir Abdul Wahid also came in the honour of Hazrat Ghaus-e-Alam Khwaja Muhammad Zaman (Q) of Luari Sharif for his spiritual favours and allowed by him to ascend to the Seat of Hazrat Qazi Ahmad (Q).

Hazrat Pir Abdul Wahid was very fond of worship. Almost all his life, he spent in prayers and recitation of Appellation of Allah. There are many carpets, on which Hazrat Pir Abdul Wahid used to sit for prayers, which are so overly used to become shabby. He passed away in Qazi Ahmad and laid to rest in the shrine of Hazrat Qazi Ahmad. He left behind only one son Hazrat Pir Muhammad Siddiq (Q), who was of tender age at the time of his demise.

He was succeeded on the Seat of Hazrat Qazi Ahmad (Q) by his brother Hazrat Pir Noorullah (Q).

## **HAZRAT PIR MUHAMMAD SIDDIQ (Q)**

**A**t the time of demise of Hazrat Pir Abdul Wahid (Q), his son Hazrat Pir Muhammad Siddiq (Q) was too young, therefore, the matter of his successor was referred to Luari Sharif and from there the order came that till Hazrat Pir Muhammad Siddiq (Q) grew mature enough, Hazrat Pir Noorullah should sit on the Seat of Hazrat Qazi Ahmad (Q).

Hazrat Pir Noorullah (Q) brought up his nephew with all his love and sincerity with the sole aim that one day he would ascend to the Seat of Hazrat Qazi Ahmad (Q). Hazrat Pir Noorullah (Q) waited till Hazrat Pir Muhammad Siddiq became mature enough to rise to the Seat of his elders. When the time came, Hazrat Pir Noorullah (Q) offered him to take charge of the affairs but the promising and modest youth humbly declined, saying that for all his life he spent under his tutelary and now he did not want to be seated above him. Finally, the issue was referred to Luari Sharif again. Hazrat Pir Noorullah (Q) took his nephew, Hazrat Pir Muhammad Siddiq, to Luari Sharif. At that time Hazrat Shah Madani Khwaja Muhammad Hassan (Q) was on the Seat of Luari Sharif. Hazrat Pir Noorullah (Q) requested him that his nephew, Hazrat Pir Muhammad Siddiq, had grown to the age and calibre to rise to the Seat of elders, so he may be asked to ascend and blessings be granted in his favour so that he may lead the people on the path of Allah. Hazrat Shah Madani (Q) decided in favour of Hazrat Pir Muhammad Siddiq and allowed him to ascend to the Seat of Hazrat Qazi Ahmad (Q). Hazrat Pir Muhammad Siddiq accepted the verdict and returned from Luari Sharif, but he prayed that he did not

## **Hazrat Pir Muhammad Siddiq (Q)**

want to sit on the Seat in the life of his uncle, who brought him up like his father. His wish came true and he passed away in Matiari (District Hyderabad), 60 km from Qazi Ahmad on his return journey. After his demise, his companions thought that Qazi Ahmad would be a long journey so the grave of Hazrat Pir Muhammad Siddiq be made in Matiari. When Hazrat Pir Muhammad Siddiq was given funeral ablution and it was all prepared for his burial, he opened his eyes and told his companions: "I will not be burden upon you, rather I will carry myself to Qazi Ahmad and you people also." After that his companions laid him on a bedding, which flew and all his companions reached Qazi Ahmad by holding his bedding. That strange phenomenon was witnessed by thousands of people of the area. He was laid to rest in the shrine of Hazrat Qazi Ahmad as an occupier of the Seat because he was decided as the successor to the Seat of Hazrat Qazi Ahmad (Q) in Luari Sharif.



## **HAZRAT PIR NOORULLAH (Q)**

Hazrat Pir Noorullah (Q) also got his worldly education from Maulana Muhammad Amin and the spiritual training from his father and then his elder brother. He was very pious in character and second to his brother in worship of Allah.

Hazrat Pir Noorullah (Q) served this institution for many years. He was very sympathetic and compassionate. He spent his life only in worship and guiding the people towards Allah. He had many followers who were very rich and offered to him all the worldly luxuries but he never cared.

There was a big landlord in Qazi Ahmad whose name was Dost Muhammad Unar. He settled in Qazi Ahmad on the instructions from Luari Sharif. When he died he left behind a widow and a sister and about 40,000 acres (about 16,200 hectares) of agricultural land. He gifted all his lands to Hazrat Pir Noorullah, who in turn gave that lands to one of his Faqirs, Noor Muhammad Unar, and took care of three ladies from his own resources. The present Unar elite of Qazi Ahmad are the descendants of that Noor Muhammad Unar.

His another disciple was Moosa Khan Bughio. Once, Moosa Khan Bughio came to him and said the (then) ruler of Khairpur had turned envy to him and had issued orders of his death. So he literally was a homeless. Hazrat Pir Noorullah (Q) told him to go to Mir (the ruler) and meet him, personally. Moosa Khan had firm faith in his spiritual guide, so he did not hesitate from going forth. He met Mir and by the miracle of Hazrat Pir Noorullah, Mir

## Hazrat Pir Noorullah (Q)

turned in his favour. He not only withdrew the death penalty, but asked Moosa Khan to ride a horse in the dawn time and travel till dusk and all the lands he would pass through would be his fief. By this way Moosa Khan was awarded about 50,000 acres (over 20,000 hectares) of land.

One day Hazrat Pir Noorullah (Q) took his sceptre and circled around Qazi Ahmad and said: "Allah will save this town from three calamities: There will be no flood here; if a house catches fire it will not be spread to the other house, and thirdly, the endemic of cholera will not break out in the town."

Hazrat Pir Noorullah (Q) was a blessing for the mankind. By seeing his auspicious face, the truth-seekers got their hearts, automatically, started in recitation.

He passed away in 1295 AH. or 1878 AD., in Qazi Ahmad. He was laid to rest in the shrine of Hazrat Qazi Ahmad (Q). He left behind four sons: Hazrat Pir Mian Muhammad Ali, Mian Muhammad Suleman, Hazrat Pir Muhammad Shaffi and Mian Muhammad Daud. Hazrat Pir Muhammad Ali (Q) ascended to the Seat of Hazrat Qazi Ahmad (Q) after his demise but he did not live long.

Hazrat Pir Muhammad Ali (Q) was completely pensive and withdrawn person. He had no worldly activity and remained in absolute spiritual fanaticism. He could only live up to three years more and passed away in 1298 AH or 1881. He was laid to rest before the shrine of Hazrat Qazi Ahmad (Q). Later Hazrat Pir Muhammad Shaffi (Q) rose to the Seat of Hazrat Qazi Ahmad (Q).



## **HAZRAT PIR MIAN SHAFFI MUHAMMAD (Q)**

**H**azrat Pir Mian Muhammad Shaffi (Q) was born in Qazi Ahmad in 1266 AH, circa 1850 AD. He was contemporary to Imam-ul-Aulia Khwaja Muhammad Saeed (Q) of Dargah Luari Sharif and also benefited from his spiritual favours. He acquired worldly knowledges from Maulana Muhammad Sadiq Gacherai.

At the time of the demise of Hazrat Pir Muhammad Ali (Q), there was some dispute over his ascension. He still had his elder brother Mian Muhammad Suleman. When permission from Luari Sharif was sought for the ascension to the Seat of Hazrat Qazi Ahmad (Q), Hazrat Imam-ul-Aulia (Q) ordered: "Mian Muhammad Suleman is a worldly person, while the Caliph of Hazrat Sultan-ul-Aulia (Q) is Mian Muhammad Shaffi." There was no one who could defy the orders from Luari Sharif and Hazrat Pir Muhammad Shaffi ascended to the Seat of Hazrat Qazi Ahmad (Q), however, his brother Mian Muhammad Suleman refused him to give any share in the property, comprising a few houses and paraphernalia.

Hazrat Pir Muhammad Shaffi (Q) was always grateful to Allah only and with the firm belief in the spiritual blessings of his spiritual guide of Luari Sharif, he left the house. In just one week of his ascension, his followers built a house beside the shrine of Hazrat Qazi Ahmad (Q) and Hazrat Pir Muhammad Shaffi (Q) settled there and started preaching the teachings of his elders.

Hazrat Pir Muhammad Shaffi (Q) was the Godly saint of unique stature. He never delayed in performing religious obligation and always has-



## Hazrat Pir Shaffi Muhammad (Q)

tened to observe Sufi rituals. Culminated with radiant blessings of the Master of Luari Sharif, there remained nothing beyond his vision. Whatever was happening in the exoteric world or the esoteric world, was crystal clear to his sight. One day during Zuhur (afternoon) Prayers, he went to lead the prayers as usual and for a while he took a pause and turned towards the followers and said: "All praise be to Allah, today Haqiqat-e-Ahmadi (the blessings associated with the Appellation Ahmad (PBUH)) is made clear to me!"

Once, he had a cyst on his hand. It was so painful that he could not even move. His followers removed all the doors of his house so that he be taken in and out of the house on a stretcher. One night his steward, Khalifo Gul Muhammad alias Balko (as he was never called Gul Muhammad out of respect for the name of Hazrat Mehboob-us-Samad (Q) of Luari Sharif), was in his service at his bedside. Khalifo Balko fell asleep in the night and in a short while he woke up and saw nobody on the bed of Hazrat Pir Muhammad Shaffi. He was astonished and shocked and ran all over the places, where he could find him but in vain. In the meanwhile, he saw Hazrat Pir Muhammad Shaffi (Q) coming from the street leading to the downtown. He ran closer to him and helped him get to the bed and asked that where was he? Hazrat Pir Muhammad Shaffi (Q) replied that a dog had taken away a certain pot so he went after the dog to get it back. But Khalifo Balko humbly said that he would not believe that argument as he had seen that he was absolutely unable to move and always shifted on an stretcher in and out of the house. To that Hazrat Pir Muhammad Shaffi (Q) said: "The Holy Prophet (PBUH) had come to me to enquire about my health, when he (PBUH) left I went along with him a few steps ahead to see him off."

He performed Hajj twice. It is narrated that during a pilgrimage, the boat he was aboard, was caught in a vortex. The boat was in trouble and every passenger was crying and running for his life. Hazrat Pir Muhammad Shaffi (Q) remained silent and sober in meditation. At that time Khalifo Balko was preparing food in the boat, when the vortex caught the boat. He was holding the pot lest it fell in jolts. His another companion started teasing Khalifo Balko with a wooden spoon. Khalifo Balko was already tense by the jolts to

## **Hazrat Qazi Ahmad (Q)**

the boat, made voices to avoid the teasing by his fellow. On his voices Hazrat Pir Muhammad Shaffi (Q) opened his eyes and laughed, when he saw Khalifo Balko caught in an awkward situation. And no sooner he laughed, the catastrophe over the boat disappeared and it levelled again. Later, the fellow companion came to Khalifo Balko and said: "I was just teasing you to make my sire (Hazrat Pir Muhammad Shaffi) laugh, because this was the only way to get rid of the catastrophe."

One of his disciples, Wali Muhammad, used to tell his story of arriving in Qazi Ahmad. He used to say that he belonged to a desolate area of Balochistan province (south-west of Pakistan). He had made a retreat in his house, where he used to say the recitation. There he had a vision and saw a man before him, who had a golden tooth. He tried his best to remove that man from his vision but in vain. Finally, he decided that the man, appearing in his vision, was his Shaikh and left his village to find him out. He drifted many places in Balochistan and Punjab but could not find him out. Then he came to Sindh and visited all the famous shrines and hermitages. On some advice he went to Luari Sharif and in the night sat in the audience of Hazrat Imam-ul-Aulia (Q). After sometime, Hazrat Imam-ul-Aulia (Q) sent his steward to him to ask as to why he had come to Luari Sharif. Wali Muhammad replied that he had no particular purpose but wanted Hazrat Imam-ul-Aulia (Q) to turn his face towards him and see him. On this reply, Hazrat Imam-ul-Aulia (Q), turned his face towards Wali Muhammad, who recognised that though Hazrat Imam-ul-Aulia (Q) was not the person, he was looking for but the Noor emanating from the successor of Hazrat Sultan-ul-Aulia (Q) was beyond his standing. Suddenly, the same person, he was seeing in his vision, came to his rescue and appeared between him and Hazrat Imam-ul-Aulia (Q) and saved him from extinction. Next morning he left Luari Sharif and roamed at some other places. Finally, in complete disappointment over his failure to find his Shaikh out he decided to return home. On his journey way back, he passed through Qazi Ahmad, he arrived at the Hazrat Pir Muhammad Shaffi (Q). In the night, he was called to his audience and on some phrase when Hazrat Pir Muhammad Shaffi (Q) laughed, and Wali Muhammad saw the



## **Hazrat Pir Shaffi Muhammad (Q)**

golden tooth, he recognised him that he was man appearing in his vision. He then decided to stay there. On the third day of his stay, Hazrat Pir Muhammad Shaffi (Q) sent one of his relatives, Mian Muhammad Pir, to ask him as to why he was there? He replied to Mian Muhammad Pir: "I have not come to you. Go and tell him (Hazrat Pir Muhammad Shaffi (Q)) that you have made me homeless and now you are asking me why I am here."

Since then Wali Muhammad Faqir went to his village only for once. That's too for a few days and spent all his life in the service of Hazrat Pir Muhammad Shaffi.

There were numerous people, who attained esoteric knowledge and inner purification from Hazrat Pir Muhammad Shaffi (Q), prominent among them were: Makhdoom Habibullah son of Makhdoom Abdul Wahid of Abad, Mian Muhammad Essa of Dhingo (District Noshehroferoz) Molvi Muhammad Siddiq of Sita (District Dadu).

Hazrat Pir Muhammad Shaffi (Q) passed away in 1317 AH, or 1899 AD. He had said that only Molvi Muhammad Siddiq alone should give him funeral ablution. On the day of his demise, Molvi Muhammad Siddiq was in his village -- then a journey of at least two days from Qazi Ahmad -- but all of a sudden he arrived on his own on that day. When he heard about the will of his spiritual guide, he become worried as to how it was possible for him to perform funeral ablution alone. However, when preparations were made for the funeral ablution, Molvi Muhammad Siddiq approached the body. The area around his body was covered by make-shift walls. He saw that Hazrat Pir Muhammad Shaffi (Q) opened his eyes and rose on the stretcher. Molvi Muhammad Siddiq's eyes opened wide-awake out of wonder. Then Hazrat Pir Muhammad Shaffi (Q) said politely: "Molvi what are you looking at! Help me perform ablution." Then Molvi Muhammad Siddiq poured water and Hazrat Pir Muhammad Shaffi (Q) performed ablution, and put on his shroud. He then asked Molvi Muhammad Siddiq not to tell this to anyone else. He then lied back like before. (Molvi Muhammad Siddiq revealed this wonder to his son Molvi Abdul Razzaq, while he was on his bed of death).

The news of the departure of Hazrat Pir Muhammad Shaffi (Q) to the



## **Hazrat Qazi Ahmad (Q)**

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celestial world was received with grief in Luari Sharif. Hazrat Imam-ul-Aulia (Q), who used to dye his hair with henna, abandoned dyeing for the rest of his life. Hazrat Imam-ul-Arfeen Pir Haji Ahmad Zaman (Q) of Luari Sharif wrote an elegy upon his demise in which he (Q) wrote: "Chosen by Eternal God, my friend has passed away. The name of that pious man of esteemed stature is Muhammad Shaffi. Ahmad Zaman is in grief and sorrow and for the sake of condolences, offers Fateha."

After the demise of Hazrat Pir Muhammad Shaffi (Q), his son Hazrat Pir Muhammad Sadiq (Q) succeeded him on the Seat of Hazrat Qazi Ahmad (Q).

## **HAZRAT PIR MIAN MUHAMMAD SADIQ (Q)**

**H**azrat Pir Muhammad Sadiq (Q) was born in Qazi Ahmad in 1299 AH. circa 1882 AD. He received his worldly education from Maulana Muhammad Siddiq of Bakhtiarpur (Near Sehwan District Dadu), while he attained the esoteric knowledge from his father as well as from Hazrat Imam-ul-Aulia (Q) and Hazrat Imam-ul-Arfeen (Q).

Like his elders, he was also beloved and favoured by the Masters of Luari Sharif. Hazrat Imam-ul-Aulia once wrote him in a letter: "To me, you are next to my son."

Molvi Muhammad Siddiq narrated that at the time of the demise of Hazrat Pir Muhammad Shaffi, he accompanied Hazrat Pir Muhammad Sadiq (Q) to the body of Hazrat Pir Muhammad Shaffi. He saw a beam of 'Noor' emanated from the body of Hazrat Pir Muhammad Shaffi (Q) and soared to sky and returned and fell upon Hazrat Pir Muhammad Sadiq.

Hazrat Pir Muhammad Sadiq (Q) strictly followed the practice of observance of religious obligations and Sufi rituals. He never missed even Tahajud (late night prayers) and Ashraq (after morning prayers). He blessed many people.

Hazrat Pir Muhammad Sadiq (Q) passed away in Qazi Ahmad in 1337 AH. circa 1919 AD. He had two sons Pir Mian Jiandal and Pir Muhammad Anwar but both died in his life time. He was succeeded by his brother Hazrat Pir Mian Pir Muhammad on the Seat of Hazrat Qazi Ahmad (Q).

## **HAZRAT PIR MIAN PIR MUHAMMAD (Q)**

**H**azrat Pir Mian Pir Muhammad (Q) was born in Qazi Ahmad in Ramazan, 1304 AH, or June 1887 AD. He was a saint by birth. As in his infancy, during the whole month of Ramazan, he did not take feeding during fasting time.

He got his religious education from Maulana Pir Bux, who was a student of Maulana Muhammad Siddiq. According to the traditions set by his elders, he acquired the spiritual knowledge from Hazrat Imam-ul-Arfeen (Q) of Luari Sharif and by his permission ascended to the Seat of Hazrat Qazi Ahmad (Q).

Hazrat Imam-ul-Arfeen sent him a letter of condolences over the demise of Hazrat Pir Muhammad Sadiq (Q) and of permission to rise to the Seat of Hazrat Qazi Ahmad (Q). Following are the excerpts of the letter:

"Sultan-ul-Aulia, consummating of spiritualism, my dependence and your dependence, has beyond any doubt made you the successor of Makhdoom Haji Ahmad (Mercy and Bounties Be Upon Him). Offer thanking; thank and prostrate before the Majestic and the Bountiful, who has created this earth and sky. Pay gratitude, O my brother! that the stature of deputyship of Jamait-un-Najia has been conferred upon you by the bestower of splendours, the friend, Sultan-ul-Aulia (Q). For this bestowal of deputyship of Jamait-un-Najia, congratulations to you on behalf of Ahmad Zaman. Secondly, O my brother! O my truthful! after this any seeker of Esteemed and Exalted Holy Lord comes to you for entering into the holy order of Sultan-ul-



## **Hazrat Pir Mian Pir Muhammad (Q)**

Aulia (Q) (means to become disciple) then admit him into his esteemed order, according to his holy commands, because the deputyship, O my brother! O my truthfull! has been endowed with you from the holy land of Luari. Then there are many thanks.

"For that sending you, O my truthfull! A green robe of silk in exoteric scholarliness and turban and rosary; and Sultan-ul-Aulia (Q), God willing, will dress you up the robe of spiritual deputyship that you shall see vividly. Your name has been inscribed as Caliph of Jamait-un-Najia."

Hazrat Pir Mian Pir Muhammad (Q) was the height of the love and awe shown by his predecessors for the great saints of Luari Sharif. Whenever, the name of Hazrat Imam-ul-Arfeen (Q) was taken before him, it used to create an unimaginable state of ecstasy over him. Once a beggar asked him for alms. His brother, Pir Abdul Rehman, tried to put the beggar on his heels but Hazrat Pir Mian Pir Muhammad (Q) asked the beggar that he would get a rupee (then equal to 11 grams of silver) if he would say the name of Ahmad Zaman (Q). The beggar happened to be a non-Muslim and illiterate so he said: "Sire! you say what I have to repeat and I will do." Hazrat Pir Mian Pir Muhammad (Q) said the name of Hazrat Imam-ul-Arfeen (Q) and the beggar repeated. Then he turned to his brother and asked him to give the beggar a rupee. Pir Abdul Rehman objected and said that these beggars used to play these tricks. They shouldn't be paid that much. Then Hazrat Pir Mian Pir Muhammad (Q) turned to the beggar and told him to repeat again. Which he did, and then told his brother to give the beggar two rupees. Meanwhile, the beggar repeated the name of Hazrat Imam-ul-Arfeen (Q) for ten times and Hazrat Pir Mian Pir Muhammad (Q) told his brother to give beggar 10 rupees, finally, the beggar was given 10 rupees.

This exposure of unprecedented love and regard was not one-sided. It was warmly reciprocated from Luari Sharif also. Whenever, Hazrat Pir Mian Pir Muhammad (Q) came to visit Hazrat Imam-ul-Arfeen (Q), he always rose to his feet and welcomed him by hugging and saying: "Welcome my brother! Welcome my friend!" These acts of respect by Hazrat Imam-ul-Arfeen (Q) were rarely seen for others.

## **Hazrat Qazi Ahmad (Q)**

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Molvi Illahi Bux Jamali of Gandakha (Balochistan) used to say that once he was sitting in the audience of Hazrat Imam-ul-Arfeen (Q) in Islam Qalb, (a bungalow in Karachi, where Hazrat Imam-ul-Arfeen (Q) used to give his audience to the followers). Hazrat Imam-ul-Arfeen along with Hazrat Pir Badshah (Q) were seated on chair there. Besides them, there was an empty chair. At that time Hazrat Pir Mian Pir Muhammad (Q) was also in Islam Qalb but he came in the gathering little late, which, as Molvi used to say, was apparently deliberate. Molvi Illahi Bux said he felt it an unwarranted act of Hazrat Pir Mian Pir Muhammad (Q). But when he came to the gathering, Hazrat Imam-ul-Arfeen (Q) rose from his chair and said: "Welcome my brother! Welcome my friend!" Hazrat Pir Mian Pir Muhammad (Q) repeatedly requested Hazrat Imam-ul-Arfeen (Q) to remain seated, however, Hazrat Imam-ul-Arfeen (Q) said: "The deputyship of Hazrat Sultan-ul-Aulia (Q) has been bestowed upon me and you. It is binding upon me to pay respect to you."

In 1916 AD, Hazrat Imam-ul-Arfeen (Q) hoisted the flag of 'Kul'. Hazrat Pir Mian Pir Muhammad (Q) wasted no time and flung the flag in Qazi Ahmad. On that, Hazrat Imam-ul-Arfeen (Q) told him: "By hoisting the flag of 'Kul', you have bought peace and tranquillity not only for yourself but also for the surroundings."

In 1937 AD, Hazrat Imam-ul-Arfeen (Q) was travelling to Badin from Karachi to participate in the annual congregation of 9th Zul Hajj. Hazrat Pir Mian Pir Muhammad (Q) along with his son, Hazrat Rehimee Badshah Pir Haji Faiz Muhammad (Q), also intended to travel through the same train. When the train reached Hyderabad, he sent request to Hazrat Imam-ul-Arfeen (Q) for his audience. He got the reply that the train would have a stopover at Tando Muhammad Khan and there they could come in his compartment. When the train reached Tando Muhammad Khan, they entered the compartment, in which Hazrat Imam-ul-Arfeen (Q) was travelling along with Hazrat Pir Badshah (Q). Hazrat Imam-ul-Arfeen (Q) rose from the seat and greeted him with great fervour. He then ordered his steward to serve the lunch and then told Hazrat Pir Mian Pir Muhammad: "You my brother shall



## **Hazrat Pir Mian Pir Muhammad (Q)**

take lunch with me and my son Faiz Muhammad will take lunch with my son Gul Hassan." During the lunch, he said in lighter vein: "I am an elderly person, so I will eat slowly, you shall dine freely without any formality." When they finished the lunch, he ordered his servant to serve Hazrat Pir Mian Pir Muhammad (Q) wash his hands. And then he himself went to wash his own hands.

In Luari Sharif, on Zul Hajj 9, Hazrat Imam-ul-Arfeen (Q) arrived in the congregation bit late. The gathering was already risen for the Zuhr Prayers, when Hazrat Imam-ul-Arfeen (Q) came. He stood in the last line of the gathering, where Hazrat Pir Mian Pir Muhammad (Q) was already waiting for him. Hazrat Imam-ul-Arfeen (Q) came and joined the Zuhr Prayers and Hazrat Pir Mian Pir Muhammad (Q) took his Chaddur off his shoulders and spread it before Hazrat Imam-ul-Arfeen (Q) and joined the Prayers. When the congregation was over, Hazrat Imam-ul-Arfeen (Q) went back to the fort (of Luari Sharif), Hazrat Pir Mian Pir Muhammad (Q) also followed him. He was allowed to enter the fort by the gatekeeper at the Sakhi Gate of the fort. He entered the fort and waited for Hazrat Imam-ul-Arfeen (Q) to come out from the shrine of Hazrat Sultan-ul-Aulia (Q). When Hazrat Imam-ul-Arfeen (Q) came out of the Shrine and saw Hazrat Pir Mian Pir Muhammad (Q) standing for him, he came forward with his arms wide open and said: "My friend, I am coming from the benefactor of the worlds. You too shall go to him. Now come and we bid adieu." Then he hugged him three times. It was their last meeting in this world and then Hazrat Imam-ul-Arfeen (Q) passed away the next year.

Once Hazrat Imam-ul-Arfeen (Q) told his follower, Qazi Allah Jiario, that he would come to his village Dokri on monthly anniversary gathering of Hazrat Sultan-ul-Aulia (Q). Hazrat Pir Mian Pir Muhammad (Q), who was in Thariri Muhabat (District Dadu) at his disciple Haji Ramazan Narejo's place, also heard about the arrival of Hazrat Imam-ul-Arfeen (Q) and he boarded the same train in which Hazrat Imam-ul-Arfeen (Q) was supposed to travel. When the train reached Dokri Station, the followers of Luari Sharif had gathered in great number to welcome Hazrat Imam-ul-Arfeen (Q) but he was



## **Hazrat Qazi Ahmad (Q)**

not travelling. So they returned in company of Hazrat Pir Mian Pir Muhammad (Q) and observed the monthly ceremony. Next day, Qazi Allah Jiaro came to Karachi. When he met Hazrat Imam-ul-Arfeen (Q), he said that he and the followers of Luari Sharif were waiting for him anxiously at the railway station but he did not come. To that Hazrat Imam-ul-Arfeen (Q) said: "I was there with my body." This answer astonished Qazi Allah Jiaro but Hazrat Imam-ul-Arfeen (Q) added: "My brother Pir Muhammad (Q) arrived there it means that Ahmad Zaman has physically arrived."

Hazrat Pir Mian Pir Muhammad (Q) was very staunch follower of Luari Sharif. And in this pursuit, he was always punctual in religious obligations. He was afraid of none except Exalted Allah. He had very bold personality and dominating voice. He never cared to speak the truth before any person, no matter how influential he was.

After the demise of Hazrat Imam-ul-Arfeen (Q), Hazrat Pir Badshah (Q) ascended to the Seat of Luari Sharif. On the occasion of his 'Dastarbandi' (putting the turban of elders on his head) on Muharrum 4, 1358 AH or February 24, 1939 AD, Pir Hasan Bux, the guru of the hostile relatives of Hazrat Pir Badshah (Q), came late, thus making everybody waiting for him. Hazrat Pir Mian Pir Muhammad (Q) rebuked him on his crude behaviour. After the ceremony, Hazrat Pir Badshah (Q) asked Hazrat Pir Mian Pir Muhammad (Q) to recite the traditional Prayer of Dargah Luari Sharif.

Hazrat Pir Mian Pir Muhammad (Q) spent his whole life in preach and propagation of Islam and teachings of Luari Sharif. He always advised his followers to follow the saints Luari Sharif without any hesitation. He himself set many examples of following Hazrat Imam-ul-Arfeen (Q). He hoisted the flag of 'Kul' in Qazi Ahmad and started observing monthly anniversaries of Hazrat Sultan-ul-Aulia (Q). Besides, he also arranged for a congregation on the nights before Mondays and Fridays -- the days on which Hazrat Imam-ul-Arfeen (Q) usually used to give his audience to the faithful. These acts exalted him so high that a Dervish like Burhani Fakir Ali Bukhsh Majzoob -- one of the prominent disciples of Hazrat Imam-ul-Aulia (Q) -- said: "When he walks and lowers his arm it touches the earth and when raises it, it reaches the sky."

## **Hazrat Pir Mian Pir Muhammad (Q)**

Hazrat Pir Mian Pir Muhammad (Q) passed away in Qazi Ahmad on Sha'ban 6, 1375 AH, or March 20, 1956 AD. He was laid to rest in the shrine of Hazrat Qazi Ahmad (Q).

He showered his blessings upon all and sundry and trained many people to attain piety and purification of heart. He used to say: "In the palace of the ruler, there is no dearth of either pearls or the punishment, whatever one wishes, can get."

He was succeeded by his son Hazrat Rahimee Badshah Qibla Pir Haji Faiz Muhammad Naqshbandi (Q) on the Seat of Hazrat Qazi Ahmad (Q), who later succeeded Hazrat Pir Badshah (Q) on the Seat of Hazrat Sultan-ul-Aulia (Q) of Luari Sharif in 1982 AD., or 1402.

Hazrat Rahimee Badshah (Q) passed away on Jamadi-al-Sani 18, 1416 AH., or November 11, 1995 AD. Since then, his eldest son, Hazrat Qibla Pir Muhammad Sadiq Qureshi is the Sajjadah Nashin of Dargah Hazrat Qazi Ahmad and Dargah Aalia Luari Sharif.





# **Prominent Devotees of Hazrat Qazi Ahmad (Qudus Sarhu)**

From the Department of  
Plant Pathology  
(Garden 2000)

## **SYED NOOR MUHAMMAD SHAH**

**S**yed Noor Muhammad Shah was the most eminent caliph of Hazrat Qazi Ahmad (Q). He belonged to Khahi Kundha, (District Noshehroferoz), therefore, he is also known Noor Muhammad Shah Kundhai.

Syed Noor Muhammad Shah was a dedicated devotee of Hazrat Qazi Ahmad (Q). Whatever, eminence, he achieved it was through the service of his spiritual guide.

He was the most respectful person. Whenever he used to go to Qazi Ahmad, he would fetch twigs from nearby jungle to feed for the stove of the kitchen of his spiritual guide. He would remove all the thorns from the twigs, lest they might hurt the cook. Besides, whenever, he came to the house of his spiritual guide, he never, himself knocked at the door rather waited for anyone to come out of its own. When someone used to ask him as to why he did not knock at the door, he would reply: "I have not earned that much and I am not yet capable enough to knock at the door of my spiritual guide."

He used to come to Qazi Ahmad on foot every day, though he lived at a distance of about 40 miles. He used to leave his village after offering Zuhr Prayers and reached Qazi Ahmad by Maghrib Prayers. And would leave for his village after offering Maghrib Prayers with his spiritual guide.

He was fond of worship. His nights were spent in offering Prayers and saying rosary. It is narrated that one night after Tahajjud Prayers he came out of his house with a snake in his hand and fondling his fingers on it as if it was a rosary. When people pointed him out about the snake, he threw it away,



## **Hazrat Qazi Ahmad (Q)**

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saying that due to old age he did not know that what's in the hand, whether a rosary or a snake.

He had only one daughter. After his demise, his relative Imam Bakhsh succeeded him.

## MIAN ABDUL KARIM

Mian Abdul Karim belonged to Penghari, (Near Sakrand, District Nawabshah). He was also among the most eminent deputies of Hazrat Qazi Ahmad (Q). Hazrat Qazi Ahmad (Q) had written him many letters and always addressed him as "Brother in Tariqah, Mian Abdul Karim."

He was a house-painter by occupation. When came to Hazrat Qazi Ahmad (Q), he was so exalted that he was allowed to admit people in the Naqshbandia Order. He used to say: "The colour, my spiritual guide has painted on me, I am painting on others."

## **MIAN PIR MUHAMMAD**

**M**ian Pir Muhammad was nephew (son of the sister) of Hazrat Qazi Ahmad (Q). He was the most beloved and most exalted disciple of Hazrat Qazi Ahmad (Q). His father's name was Muhammad Idress s/o Mian Abdul Khair. He lived in Deparcha.

Hazrat Qazi Ahmad (Q) had great love for him. On his marriage, Hazrat Qazi Ahmad (Q) wrote to his disciples, Mulla Ihsan and Mulla Arif: "Mian Pir Muhammad is my life and is the sight of my eyes. Mian Pir Muhammad is dearer to me than my own son Muhammad Saleh."



## SYED HUSSAIN SHAH

**H**azrat Hussain Shah was born on Zil Q'ad 10, 1180 AH, or April 9, 1767 AD, in Rattar Chhattar, District Gordaspur, Punjab (now in India). His father's name was Syed Karim Shah. His grandfather, Syed Shah Muhammad was a pious saint. He died on the day, Syed Hussain Shah was born.

It is narrated that his progenitor Syed Danyal Shah inhabited Rattar Chhattar on spiritual instructions of Holy Prophet (PBUH) about three and half centuries before the birth of Syed Hussain Shah.

Syed Karim Shah died, when Hussain Shah was only nine years old. He was admitted to a religious school in Dharam Kot and got early education from Molvi Abdul Ghafoor. At the age of 19, he moved to Peshawar (in the North-West Frontier Province of Pakistan) for further education and earning some livelihood. For four years, he did business of buying and selling horses and also attained further education.

Here, one day, a ray of divine love kindled in his heart and he wound up his business and set off for a perfect spiritual guide. He went to such places of which he came to know about, but his thirst did not quench. In the sixth year of his drift, the Merciful Lord sent him a guide. There appeared before him a lean person and offered him Salam, and enquired him about his destination. He replied that he was wandering in search of a spiritual guide. The man wrote a letter for him and, while showing him the way, said: "Go in this direction and be careful, never stay at a place for more than a night. Read this letter after three days."

## **Hazrat Qazi Ahmad (Q)**

Hussain Shah started his journey on the instruction of the stranger and on the third day, he arrived in a mosque. Here he opened the letter and to his disgust he saw in the letter only a few words of respectful address for an unknown person. Anguish and resentment appeared in his face. Watching him in such a state, the Imam of the mosque approached and consoled him, saying that he knew about him and asked him to go nearby village, Shala, and deliver the letter to a blind Hafiz (a man who memorises Holy Quran).

Hussain Shah then arrived in Shala and met the blind man in his hospice, he was told. The Hafiz took the letter from him and after closing all the doors and windows of his chamber, opened the letter and said that the letter is addressed to Haji Ahmad (Q), who lived in the village near Dim in Sindh, which was then situated at an eight-day journey from Shala.

Hussain Shah first arrived in Qazi Ahmad in the night time. It was heavy downpour at that time. Hazrat Qazi Ahmad (Q) was already awaiting him and sent forth his servants to welcome Hussain Shah.

Hazrat Qazi Ahmad (Q) met Hussain Shah next morning and told him that he had been asked by Prophet Muhammad (PBUH) that a true lover of Allah would come to you from Punjab after undertaking too much trouble. Hazrat Qazi Ahmad (Q) indulged him in mediation. Within days Hussain Shah soared to such a height that he got rid of all the desires except for Exalted Allah.

Since then he forgot everything and entered the state of ecstasy. In this state, he showed many wonders unintentionally. One day he saw that a peasant was ruthlessly beating his ox. Hussain Shah tried to stop the peasant but in vain. Hussain Shah felt pity upon the ox and instantly the peasant collapsed and fell unconscious. His relatives removed the peasant to Hazrat Qazi Ahmad (Q) and told him that his dervish had done this act. Hazrat Qazi Ahmad (Q) said: "Hussain Shah is in the stage of mercy." He then cast his sight upon the peasant, who then rose, immediately, quite well. Later, Hussain Shah arrived before him and Hazrat Qazi Ahmad (Q) fondled his hand on his back. He had all the marks of scars of the peasant's hitting the ox.



Sometime later, Hazrat Qazi Ahmad (Q) allowed him to leave for his village and bestowed him his deputyship. He returned back and admitted a few people in the Naqshbandia Order.

Hussain Shah had a very good sense of poetry, but Hazrat Qazi Ahmad (Q) had asked him to abandon poetry because it was an obstacle in his progress.

One day, he set off for Hajj, when he reached the port, he became fed-up of the journey. Sensing his condition, he returned to Hazrat Qazi Ahmad (Q) and told him about his condition. Hazrat Qazi Ahmad (Q) said: "Had you proceeded, you would have died. You are still not eligible (for that journey). Wait for a while." Later Hazrat Qazi Ahmad (Q) allowed him to proceed for Hajj. In Mecca and in Madina, he had the blessings of spiritual audience of Holy Prophet (PBUH) and on encouragement by the Prophet (PBUH), he had been able to say, extempore, verses in praise of Holy Prophet (PBUH).

Hussain Shah had no intentions to return from Madina, but Holy Prophet (PBUH) ordered him to return and bless the people in his village. He then returned back and spread the Naqshbandia Luminance all over India.

Hussain Shah married in late age and had two sons. He had numerous deputies out of whom two are prominent. These are Syed Budhan Shah and Syed Imam Ali Shah.

Hussain Shah passed away on Safar 7, 1244 AH., or August 19, 1828 AD. His shrine is in Rattar Chhattar.



## **SYED IMAM ALI SHAH**

Syed Imam Ali Shah was born in 1212 AH., or 1797-98 AD in Rattar Chhattar. His father Syed Hyder Ali Shah was a physician. He acquired education from Maulana Faqirullah Deenkoofi, Hafiz Muhammad Raza and Maulana Noor Muhammad. He had deep interest in poetry also. One day Hussain Shah told him to read poetry of Maulana Roomi and said: "By reading (Masnavi of Maulana Roomi) correction in deed, sincerity in belief, luminescence in heart and corroboration to soul are achieved. Next day Hussain Shah gave him explanations of a few verses of Roomi. This impressed Imam Ali Shah and he started receiving lessons from Roomi's Masnavi.

He subordinated in allegiance to Hussain Shah at the age of 16. Under the able guidance of his spiritual guide, he, very soon, achieved completion. Syed Imam Ali Shah was staunchest follower of his spiritual guide. Whatever recitation, he was told to do, he never discontinued. He used to sit in meditation for days. Syed Hussain Shah allowed Syed Imam Ali Shah to make his own disciples and admit truth-seekers in the Naqshbandia Order. Since then he blessed many people.

Syed Imam Ali Shah passed away on Shawwal 14, 1282 AH., or March 2, 1866 AD., after protracted illness and was laid to rest in Rattar Chhattar.

He was survived by his son Syed Sadiq Ali Shah, who was also very pious and escalated. Syed Sadiq Ali Shah remained on the seat of his reverend father for 35 years and blessed thousands of people. He passed away in

Sha'aban 1317 AH., or December 1899 AD., and was laid to rest beside the august grave of his father.

Syed Imam Ali Shah had numerous caliphs, out of whom Baba Amiruddin was the most prominent.

## **BABA AMIRUDDIN**

**B**aba Amiruddin was a Pathan of Kakayzai tribe. He was born in 1204 AH., or 1790 AD, in Dharam Kot near Rattar Chhattar. He joined the disciples of Syed Imam Ali Shah in his early age. For earning livelihood he joined the police department on advice and by efforts of his spiritual guide, but he could not continue the service because of his preoccupation with religious obligations. He resigned from police and started spending all the time in remembering Allah.

Baba Amiruddin was allowed by Syed Imam Ali Shah to admit truth-seekers into the Naqshbandia Order but he avoided to becoming a spiritual guide of anyone in the life time of his own spiritual guide. He then moved to Kotla Panjubeg, on the instruction of Syed Imam Ali Shah, who was granted land around this area by the then British government.

He used to visit Sharaqpur frequently saying that, he saw over there advent a man of God. These words were in clear indication of Mian Sher Muhammad Sharaqpuri, who was the most eminent disciple of Baba Amiruddin.

In his last days he was paralysed for which he remained confined to bed for about two and half years. During his ailment, he used to say that sometimes pray for long life becomes a curse. He passed away on Zul Q'ad 9, 1313 AH., or October 10, 1913 AD., and was laid to rest in Kotla Panjubeg. He was survived by two sons Sahibzada Karamatullah and Sahibzada Naimatullah. Later, his succession continued among the children of his eldest



## **Baba Amiruddin**

son. He had good sense of poetry. The most of his poetry is found in Punjabi language.

## **SYED MUHAMMAD RUKUNUDDIN ALVARI**

Syed Muhammad Ruknuddin Alvari was the direct descendant of Abu Ayub Ansari, who was the first host of Prophet Muhammad (PBUH) in Madina. He was born in Kherla (District Gurgaon, near Delhi). His parents had died, when he was only six-year old. He then moved to his maternal uncle Shaikh Fariduddin in Alvar (Indian State of Rajasthan). Here he acquired religious education from notable scholars of the area. He got spiritual training from Shah Muhammad Masood Muhhaddis Dehlvi (d. 1309 AH. or 1892 AD.) who was a deputy of Syed Imam Ali Shah.

Syed Ruknuddin was given deputyship of Shah Masood on Jamadi-al-Sani 10, 1309 AH., or January 11, 1892 AD., He was a great scholar of his time. His most famous book Risala Rukn-e-Din has been published in many editions. He established his institution in Alvar. He had converted many people to Islam. He passed away on Shawwal 21, 1335 AH., or August 10, 1917 AD. He was succeeded by his able son Mufti Muhammad Mehmood Alvari.

## MUFTI-E-AZAM MUHAMMAD MAZHARULLAH DEHLVI

Mufti Muhammad Mazharullah was born on Rajab 15, 1303 AH., or April 19, 1886 AD., in Delhi. His father Maulana Muhammad Saeed passed away, when he was only four-year old, in 1307 AH. or 1889 AD. Two years later his grandfather Shah Muhammad Masood also passed away. He was brought up by his mother and maternal uncle Maulana Abdul Hamid (d. 1364 AH. or 1944 AD).

He memorised Holy Quran under Qari Hafiz Habibullah and then got further education from notable scholars of that time. At the age of 14, he came to Syed Sadiq Ali Shah, the son and deputy of Syed Imam Ali Shah. He stayed with Syed Sadiq Ali Shah for one year and then on the demise of his spiritual guide, he got his completion under deputy of his grandfather Syed Ruknuddin and also granted by him, his deputyship.

He was Imam of the Main Mosque of Fatehpur, from where, he preached and propagated the Naqshbandia Order. He and his followers took very active part in the struggle against British Raj in India. After partition of India in 1947, he preferred to stay in India to serve the mosque.

He passed away on Sha'aban 14, 1386 AH., or November 28, 1966 AD. He was laid to rest in the premises of the mosque, he had served for whole of his life. He was succeeded by his son Prof. Dr. Muhammad Masood, who lives in Pakistan.



## **MUFTI MUHAMMAD MEHMOOD**

**M**ufti Syed Muhammad Mehmood was born on Zil Hajj 5, 1322 AH., or February 10, 1905 AD., in Alvar. He got his early education from his father Syed Ruknuddin Alvari and maternal grandfather Maulana Fariduddin. Later, he got higher education at Madrassah Muinia Usmania, in Ajmer, Madrassah Fatehpur, Delhi, and Madrassah Ahmadia, Bhopal. He also learnt lessons from his father-in-law Mufti Muhammad Mazharullah, Hakim Jamiluddin and Hakim Muhammad Zafar Khan of Delhi. He got his spiritual training and completion under the guidance of his father and got deputyship, when his father Syed Ruknuddin was about to take eternal sojourn.

Mufti Syed Muhammad Mehmood led a very simple life and according to Sharia. After creation of Pakistan, he migrated to the new country and settled in Hyderabad (Sindh). Here, he established his own institution, Jamia Rukn-ul-Islam, and preached the Naqshbandia teachings. He also authored a number of books on Islam and Sufism. There are many people who are blessed by him, therefore, his caliphs are in great numbers, who are spread all over the country and abroad.

He passed away on Sha'aban 12, 1407 AH., or April 12, 1987 AD., at Prem Nagar (District Kasur), where he used to go for training his disciples. He was laid to rest in Hyderabad. He was succeeded by his son Dr. Abdul Khair Muhammad Zubair.

## **MIAN SHER MUHAMMAD SHARAQPURI**

**M**ian Sher Muhammad Sharaqpuri was born in 1282 AH., or 1865 AD., in Sharaqpur (District Sheikhpura, Punjab). His father's name was Mian Azizuddin. He memorised Holy Quran in his early age. Later, he joined routine schooling. His uncle Mian Hamiduddin taught him Persian.

He acquired spiritual lessons from Baba Amiruddin and achieved completion under his tutelary. Baba Amiruddin had granted him permission of making his own disciples. About his stature, his spiritual guide used to say: "If on the Day of Judgment, Exalted Allah asked me what you have brought from the world, I will put forward Mian Sher Muhammad Sharaqpuri."

Mian Sher Muhammad was strict observer and preacher of Quran and the Sunnah. He led a very simple life and blessed numerous people. He passed away on Rabi-ul-Awwal 3, 1347 AH., or August 20, 1928 and was laid to rest in Sharaqpur. He had numerous deputies out of whom four were prominent Syed Muhammad Ismail Karamanwale, Syed Noor-ul-Hassan Bukhari, Sahibzada Muhammad Umer and Mian Rehmat Ali. His younger brother Mian Ghulamullah Sharaqpuri succeeded him on his seat.

## **MIAN GHULAMULLAH**

**M**ian Ghulamullah was born in 1308 AH., or 1891 AD., in Sharaqpur. After demise of his father, he was brought up by his elder brother and spiritual guide, Mian Sher Muhammad Sharaqpuri. He got routine education and after passing Matric (Grade-10), he joined Tibia College, Lahore, and passed the degree course of medication. In his youth, he joined government services and became secretary to Municipal Committee.

Later, on the instructions of Mian Sher Muhammad, he resigned from the government service and indulged himself into permanent remembrance of Allah. He later, succeeded Mian Sher Muhammad Sharaqpuri to his seat of spiritual order.

He had deep interest in religious and social works. He also took active part in the struggle for creation of Pakistan. He performed Hajj three times.

Mian Ghulamullah passed away in Rabi-ul-Awwal, 1377 AH., or on October 1, 1957 AD, and was laid to rest beside the august grave of Mian Sher Muhammad Sharaqpuri. He was survived by two sons: Mian Ghulam Ahmed (d. 1998 AD) and Mian Jamil Ahmed.



## **SYED MUHAMMAD ISMAIL**

**S**yed Muhammad Ismail was born in Karmanwala (District Ferozpure, Punjab). His father's name was Syed Ali Shah. He got his education in religious institutions in Sharaqpur. After graduating in worldly education, he subordinated in allegiance to a prominent Sufi, Molvi Sharafuddin Chishti. After his demise, he came to Mian Sher Muhammad Sharaqpuri and in the first meeting he was bestowed with his deputyship.

After the creation of Pakistan, he settled in District Okara. The area, where he resided, became known as Karmanwale. Here he established his institution for imparting spiritual training to the masses. He was strict observer of Sharia and always asked his disciples to obey the Sharia. He showed many miracles. He passed away on Ramazan 27, 1385 AH., or January 20, 1966 AD. He had two sons Sahibzada Syed Muhammad Ali and Sahibzada Usman Ali. His eldest son succeeded him on his seat.

## **SYED NOOR-UL-HASSAN BUKHARI**

Syed Noor-ul-Hassan Bukhari was born in Kalayanwale (District Gujranwala). Initially, he belonged to Shia sect but when came to Mian Sher Muhammad Sharaquri, he was attracted to him and subordinated to him in his spiritual allegiance. He remained in the service of his spiritual guide for many years and was granted his deputyship. He was man of vision and wonders. Exalted Allah has bestowed him very special eyes. Nobody could ever stand his gaze.

He passed away on Rabi-ul-Awwal 3, 1373 AH., or November 10, 1953 AD. He had two sons: Syed Bakar Ali Shah and Syed Jafar Ali Shah. He was succeeded by his eldest son on his seat.

## **SAHIBZADA MUHAMMAD UMAR**

**S**ahibzada Muhammad Umar was born in Zil Hajj, 1305 AH., or August 1888 AD, in Birbil (District Sargodha). His father Ahmad Saeed and grandfather Ghulam Murtaza were prominent Sufis of their time. He got early education from his grandfather, then graduated in religious knowledge from prominent Sufis of that time: Maulana Muhammad Alam, Mufti Abdullah and Mufti Kifayatullah at Madrassah Nomania, Lahore. After graduation, he joined the Naqshbandia Order by submitting before Mian Sher Muhammad Sharaquri and was granted his deputyship.

He was a professor at Islamia College, Peshawar, for seven years and after the demise of his father returned to Birbil to bless the people. He was man of letters and had great authority over religious matters. He authored many books on Islam and Sufism. He passed away on Jamadi-ul-Awwal 9, 1387 AH., or August 16, 1967 AD., and was laid to rest in Birbil.



## **MIAN REHMAT ALI**

**M**ian Rehmat Ali was born in Ghang (District Lahore). He was in search of a perfect spiritual guide since his early age and in this quest came to Sharaqpur. He was benefited by Mian Sher Muhammad Sharaqpuri and was granted his deputyship.

He was a living example of 'Fana' (coalesced) into his spiritual guide. His tone and temper very much resembled Mian Sher Muhammad Sharaqpuri. He was man of wonders and showed many miracles. He did not marry and led a very simple life away from mundane lust. He passed away on Muharram 23, 1390, AH., or April 1, 1970 AD., and was laid to rest in his native village.

## **SHAH HAKIM ALI ABUL RAZA**

Shah Hakim Ali was born circa 1295 AH., or 1878 AD., in Kotli (District Gujranwala). His father's name was Shahabuddin. He was a blessed child. At the age of five, he memorised many chapters of Holy Quran. His father had died, when he was only 12 years old. Therefore, he had to toil for livelihood, while continuing education. He had a good sense of poetry and an adept hand in calligraphy. His poetry envisages 'patience to the Will of Allah', therefore, he is called 'Abul Raza'.

After completing education, he joined the disciples of Mian Sher Muhammad Sharaquri for spiritual attainment. He then came to Lahore and settled there. He passed away on Zil Hajj 11, 1358 AH., or January 22, 1940 AD., His shrine is located adjacent to Dar-ul-Shafqat, Multan Road, Lahore.

## **SYED MUHAMMAD IBRAHIM.**

**H**e was one of the most eminent disciples of Mian Sher Muhammad Sharaquri. He was educated at Dar-ul-Uloom Nomania, and later went to Deoband and got higher education from Allama Muhammad Anwar Kashmiri and Allama Shabbir Ahmad Usmani. He established his seat of spiritual training at Sehwal (District Shiekhupura). He led very simple life and always followed his spiritual guide. He passed away in 1387 AH., or 1967 AD., He was succeeded by his son Mir Muhammad Shah.



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## **CORRIGENDUM**

Because of erroneous computer command during final moments of page making, the name of Hazrat Pir Mian Shaffi Muhammad (Q) has been changed into Hazrat Pir Mian Muhammad Shaffi (Q). It should be read as Hazrat Pir Mian Shaffi Muhammad (Q).

